THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst*" (JOHN 6: 35).

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THE SPIRIT WORLD.

BY ELDER ORSON F. WHITNEY, OF THE COUNCIL OF THE TWELVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

IN previous articles I have discussed briefly the problem of communication, personal and impersonal, between the unseen and the visible spheres—between the Spirit World and this world of flesh and blood. I now propose to consider the questions: Where is the Spirit World? and what goes on there? These questions have been answered already by divine revelation or by the teachings of divinely inspired men. I lay no claim to any additional light upon the subject. It will suffice my purpose to present some of the truths spoken or written by men of that character, adding such comments of my own as shall seem proper.

To some people the Spirit World and Heaven are synonymous terms, indicating one and the same place. But to the Latter-day Saint there is a wide difference between them. A state of rest, such as the spirit life is understood to be for the righteous—though "rest" is not to be interpreted as idleness or want of occupation—might easily pass for heaven when contrasted with a world of pain and trouble; but that is only relative. It is not saying too much—indeed it may be saying too little—to affirm that there is just as much difference between the Spirit World and Heaven, as between the mortal and the spiritual phases of man's existence.

"The Spirit World," says Parley P. Pratt, "is not the heaven where Jesus Christ, His Father, and other beings dwell, who have by resurrection or translation ascended to eternal mansions and been crowned and seated on thrones of power; but it is an intermediated state, a probation, a place of preparation, instruction or education, where spirits are chastened and improved" (*Key to Theology*, Chapter 14).

The same writer answers the question: Where is the Spirit World? "It is here," he says, "on the very planet where we were born." Then follows this statement: "The earth and other planets of a like order have their inward or spiritual spheres, as well as their outward or temporal. The one is peopled by temporal tabernacles, and the other by spirits."

Parley P. Pratt, a modern Apostle, was Joseph Smith's disciple, sitting at his feet as Paul at the feet of Gamaliel. That masterly treaty, the *Key to Theology*, is based upon principles divinely revealed to the founder of the Church of Jesus Christ in this dispensation. The proposition that the earth has an "inward or spiritual," as well as an "outward or temporal sphere," is a virtual re-assertion of the great doctrine of duality, embodied in ancient and modern revelation, and specially emphasized by the Latter-day Prophet and Seer.

A careful reading of the Book of Genesis (King James' Translation) discloses, though somewhat vaguely, the fact of this duality, as applied to the works of creation. Thus, after giving an account of the origin of the earth and all things connected therewith, the sacred historian goes on to say:

"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground" (Gen. 2: 4, 5).

"Not a man to till the ground"—and yet man had been created, as well as the plants and herbs that existed before they grew. The apparent contradiction—apparent but not real—was explained by Joseph Smith when he revised, by the Spirit of Revelation, the Hebrew Scriptures, giving a more ample account of the creation than the ordinary Bible contains. From that account the following sentences are taken:

"For I the Lord God created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth. * * * And I the Lord God had created all the children of men: and not yet a man to till the ground. For in Heaven created I them: and there was not yet flesh upon the earth neither in the water, neither in the air. * * * Nevertheless, all things were before created" (Pearl of Great Price, Moses 3: 5, 7).

In other words, when God made man and beast and fish and fowl, He made them twice, made them in the spirit and in the body; and the same is true of the trees and shrubs and flowers and all other created things. They were made first spiritually, and afterwards temporally, the spirit and the body constituting the soul (Doctrine and Covenants 88: 15; Moses 3: 9).

"All things were before created." Now, if the phrase "all things" includes the earth, and that was the process of its

creation—if God made a spirit planet and provided it with a temporal body, then we have a pretty clear idea of what constitutes the Spirit World. The spirit of Mother Earth, is not that the "spiritual sphere" referred to by Parley, the Apostle?

Considered in this light it is not a thing afar off. One's thoughts need not sail away millions of miles into space, to find it. We have only to emerge from the body, and we are in the Spirit World. Our dear departed ones are nigh unto us, and their presence is often felt, though they themselves may be seen and heard but rarely. "The spirits of the just," says the Prophet, "are not far from us, and know and understand our thoughts, feelings and motions, and are often pained therewith" (*Joseph Smith's Teachings*, page 166).

The spirits of the unjust likewise inhabit the Spirit World, though they are separated from the righteous, and are not in a state of rest. Light and Darkness divide that realm, each domain having its appropriate population. So far is the Spirit World from being Heaven, that a part of it is Hades, or Hell.

Referring to the class who people Hades, the Prophet says: "The great misery of departed spirits * * * is to know that they come short of the glory that others enjoy and that they might have enjoyed themselves; and they are their own accusers" (*Teachings*, p. 185). In another place he mentions the Savior's promise to the penitent Thief, "To-day shalt thou be with me in Paradise" (Luke 23:43), and declares it a mistranslation, maintaining that it ought to read: "This day shalt thou be with me in the World of Spirits" (*Teachings*, pp. 167, 184).

"In the Spirit World," says the author of the *Key*, "are all the varieties and grades of intellectual beings which exist in the present world." And he proceeds to show, as the Prophet has already shown, that Jesus Christ and the thief "both went to the same place": that is, to the Spirit World—but under different conditions. "The one was there in all the intelligence, happiness benevolence and charity which characterized a teacher, a messenger appointed to preach glad tidings to the meek, to bind up the broken-hearted, to comfort those who mourned, to preach deliverance to the captive, and to open the prison to those who were bound; or, in other words, to preach the gospel to the spirits in prison, that they might be judged according to men in the flesh: while the other was there as a thief, who had expired on the cross for crime, and who was guilty, ignorant, uncultivated, and unprepared for resurrection, having need of remission of sins and to be instructed in the science of salvation."

Thus is told in part what goes on in the Spirit World. "It is a place," continues our Apostle, "where the gospel is preached, and where faith, repentance and charity may be exercised, a place of waiting for the resurrection or redemption of the body; while to those who deserve it, it is a place of punishment, a purgatory

or hell, where spirits are buffeted till the day of redemption" (Compare Alma 10: 11-14). In conclusion, Parley exclaims: "Oh, what a field of missionary enterprise now opens to the Apostles and Elders of the Church of the Saints! As this field opens they will begin to realize more fully the extent of their divine mission, and the meaning of the great command to 'preach the gospel to every creature.'"

The latest word upon this interesting theme comes in the form of a "Vision of the Redemption of the Dead," a manifestation vouchsafed to President Joseph F. Smith only a short while before his death. It is a description of the Savior's visit to the World of Spirits, as recorded in the First Epistle of Peter (3: 18-20). The beholder of the vision says:

"I saw the hosts of the dead, both small and great, and there were gathered together in one place an innumerable company of the spirits of the just * * * They were filled with joy and gladness, and were rejoicing together because the day of their deliverance was at hand * * * The Son of God appeared * * * and * * * preached to them the Everlasting Gospel, the doctrine of the resurrection and the redemption of mankind from the fall and from individual sins on conditions of repentance.

"I perceived that the Lord went not in prison among the wicked and disobedient who had rejected the truth, to teach them; but behold from among the righteous He organized His forces and appointed messengers, clothed with power and authority, and commissioned them to go forth and carry the light of the gospel to them that were in darkness, even to all the spirits of men.

"I beheld that the faithful elders of this Dispensation, when they depart from mortal life, continue their labors in the preaching of the gospel * * * among those who are in darkness and under the bondage of sin in the great world of the spirits of the dead."

The new light here thrown upon the subject proceeds from the declaration that when the Savior visited the inhabitants of the Spirit World, it was by proxy and not in person so far as the wicked were concerned. He ministered to the righteous directly, and to the unrighteous indirectly, sending to them His servants bearing the authority of the Priesthood and duly commissioned to speak and act in His name and stead. President Smith's pronouncement is a modification of the view commonly taken, that the Savior's personal ministry was to both classes of spirits (Compare III. Nephi 15: 21-24; Matthew 15: 24).

So much for the Spirit World and its most important occupation. It is not Heaven, but only a temporary abode for God's children while undergoing processes of purification and development as a preparation for better things beyond. Heaven, on the other hand —heaven in the highest degree, is the permanent home of the perfected and the glorified.

BEYOND DOUBT OR QUESTION.

By Dr. James E. Talmage, of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints.

The course of the Church of Jesus Christ of Latter-day Saints has been ever onward. It is a notable fact that its members are imbued with the testimony of certitude as to the genuineness of the gospel they have embraced and the perpetuity of the Church. This has been a distinguishing feature from the beginning.

Apostasy from the organization is so rare as to be negligible. Excommunicants, who are deprived of their standing through failure to live up to the high standard of morality and duty required by the revealed law of the Church, while not numerous, exceed by many fold those who voluntarily withdraw and affiliate with other religious bodies.

The Church has never experienced a period of reduced membership. Always the present has been the time of its highest achievement. In spite of opposition, some of which sprang from misplaced sincerity and zeal, while much was born of ignorance and fanaticism, the strength of the institution, measured in terms of loyalty, devotion and unswerving adherence to the principles of the restored gospel, has steadily and constantly increased.

Mormonism is definite and incisive in its claims. It speaks to the world in no uncertain tone. Its voice is virile; its activities are strong. It presents an unbroken front and is unafraid. Its attitude is not hostile, though strongly aggressive. Its methods are those of reason and persuasion, coupled with a fearless affirmation of testimony as to the surpassing importance of its message, which message it labors to convey to every nation, kindred, tongue, and people.

Mormonism lives because it is healthy, normal and undeformed. In general, a healthy organism is assured of life, barring destruction from external violence or deprivation of physical necessities; whereas one that is abnormal and sickly is doomed to decline. Opposition to the Church, the pitiless maltreatment to which its people have been subjected, particularly in the earlier decades of its history, comprising mobbings, drivings, spoliations, scourgings, and assassination, have operated to strengthen the Church, body and soul. True, the heat of persecution has scorched and withered a few of the sickly plants, such as had no depth of sincerity; but the general effect has been to promote a fuller growth, and to make richer and more fertile the Garden of the Lord.

In its early days the Church received the word of the Lord avouching the permanency of the organization. While no individual was promised that he should not fall away, and though the forfeiture of the Holy Spirit's companionship was specified as

the sure and incalculable loss to all who wilfully persisted in sin, the blessed assurance was given that the Church was established for the last time, never to be destroyed nor again driven from the earth through apostasy.

Men may come and men may go, but the Church of Jesus Christ of Latter-day Saints shall go on forever.

There has never been revision nor amendment in the fundamental law of the Church, and the only changes are those natural to development, expansion and adaptation to new conditions.

The world is full of sects and churches, and there is scarcely one that has not a counterpart in the form of a revised or reformed or reorganized sect. But the Church of Jesus Christ of Latter-day Saints is no sect: it is an original creation with the Lord, and when established upon the earth in this age it was a restoration. There will never be a reformed or reorganized variant of this, the Church of Jesus Christ of Latter-day Saints.

The faith of the Latter-day Saints is no whit weakened because of their fewness. This very condition was foretold. Nearly six centuries before the Savior's birth, a Hebrew prophet on the Western Continent predicted the establishment of this Church in the last days, and testified of it, as he had seen in vision, that its members would be found in all parts of the earth, but that their numbers would be relatively small. See Book of Mormon, I. Nephi 14.

"Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7: 14, also Book of Mormon, III. Nephi 14: 14).

The doors of the Church are opened to all, rich and poor, learned and unlearned: and the pleading invitation to enter and become partakers of the blessings that pertain both to mortality and to the eternities beyond is freely extended to—you and yours and to everybody, near and afar off, even as many as the Lord our God shall call.

BLESSINGS IN THE SERVICE OF THE LORD.

THE subjoined letter from Elder E. Henry Clarke, one of our young, local brethren, now engaged in missionary work in the Leeds conference, will be of general interest to the readers of the *Star*:

"10 Park Crescent,
Otley Road, Bradford,
February 7th, 1919.

"President George F. Richards,
295 Edge Lane, Liverpool.

"Dear President:—No doubt you will be surprised to receive a letter of this kind from me, but if you will pardon this liberty, I would like to tell you of the many blessings I have had bestowed

upon me by the bounteous hand of the Lord, since I have been in the mission field.

"On leaving my home, my father placed enough money into my hands to last me for one month. Our position was then somewhat serious, for, owing to our heavy expenses, my next month's support was not to hand. In spite of this fact, my father told me to go to my field of labor, to do my duty in serving the Lord, and the means would be provided for me, to continue. Here is the way in which the Lord did it. The same week my father had a considerable rise in his wages and was enabled to send me plenty of means to support me the next month, and so our position has improved right along.

"Since this time, my mother's health has improved wonderfully. She has been very ill, but I am thankful to say she has quite recovered, through the goodness of the Lord, and is now in perfect health. This is a great blessing to me, for my mother has never been well since I have been born, and now to think that she is well and strong! I cannot but acknowledge the goodness of God towards us.

"My father told me, three weeks ago, that the money which was coming into the home when I left had been more than doubled, and now, in addition he is, in the very near future to be promoted, which will mean a greater advance in his wages.

"Regarding myself, since I have been here, I have enjoyed many blessings. I have been given health and strength, good food and lodgings, and everything my heart could desire in righteousness. Of course, I have had some very dark moments; also a few hardships, but even these have been blessings in disguise. I can truthfully say, since I have been on my mission, my mind has been broadened. I have been able to understand things which were mysteries to me before. In fact, I have gained wisdom and knowledge. The greatest of all is, I have been made teachable.

"Often I thank the Lord for my good companion, who has helped me fight many battles, and I feel the least I can do is to return to him my hearty support.

"I do sincerely trust you will pardon the liberty I have taken, but I felt I would like to tell you how well I am enjoying my labors.

"Trusting that God will continue to bless us all.

"Your brother in the cause of truth.

E. HENRY CLARKE."

THERE is a story going the round of the press, which is good enough to repeat. It seems that a private in the Royal Engineers was fined six days' pay because one Sunday, when he was very tired, he fell asleep in the church. The clergyman had noticed it, and he was small enough to report the offence to the commanding officer. Next Sunday, the comrades of the culprit expressed their opinion of the clergyman by boycotting his collection plate and giving thirty shillings to the soldier.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 20, 1919.

EDITORIAL.

CHANGE OF CONFERENCE DATES.

PLEASE take notice that the date of the Manchester conference has been changed from March 9th, 1919, to March 2nd.

The date of the Birmingham conference has been changed from March 23rd to March 9th.

GEORGE F. RICHARDS,
President of the European Mission.

THE PROHIBITION MOVEMENT.

THE United States is the first of the great nations of the world to make the liquor traffic illegal within its boundaries. Mohammedan countries, and some other non-Christian sections of our globe were almost entirely free from the evils of drunkenness, until they came in contact with their so-called Christian tutors and protectors. It is to be hoped that the example set by the United States will be followed by other great nations, and that before long the whole earth may be redeemed from the curse of drunkenness.

Something over a year ago, the United States Congress passed a resolution for the submission to the several States of the Union, of a Constitutional amendment providing for general prohibition.

This was necessary, because the Constitution cannot be changed except by the consent of three-fourths of the States. At the time the resolution was passed, more than half of the States had prohibitory liquor laws.

Thirty-six States, the required three-fourths, have now ratified the proposed Constitutional amendment, and that makes it effective as part of the Constitution. It will be known as the Eighteenth Amendment.

The Third Section provides that the proposed legislation is to be inoperative, unless ratified by the legislatures of the several States, as provided in the Constitution, within seven years from the date of its submission to the States, and this time-clause was by some good lawyers considered unconstitutional, and would, therefore, no doubt, have occasioned litigation. But the ratification has been given as quickly as the convening of the several

legislatures would permit. The time-clause should, therefore, give the liquor-trade no excuse for contesting the law.

The Second Section is, perhaps, more likely to furnish a ground for a legal battle. It provides that Congress and the several States shall have concurrent power to enforce the amendment by appropriate legislation. The question what "concurrent power," in this connection, means, may call for judicial interpretation.

The main thing, however, is that thirty-six States of the American Union have now declared in favor of nation-wide prohibition, and that the amendment will become effective one year from its ratification. That is the time allotted to the liquor interests to settle their affairs, and before many months are passed, every brewery, every distillery, every public-house in the United States will be closed, and the vender of intoxicants, as well as his victims, will be nothing but an outcast.

Senator Sheppard, author of the Amendment, in announcing the passage of the measure, said:

"For the first time in history one of the leading nations of the world embodies in its national organic law a provision prohibiting traffic in intoxicating liquors, a traffic which ultimately would have undermined the foundations of its being. The adoption of the amendment marks the advent of a new day. It is the first step in the new process of legislation for human welfare which must follow the great war for democracy and civilization in Europe, if the lessons of the conflict are to be grasped and utilized."

It should be noted that the Church of Jesus Christ of Latter-day Saints was the pioneer organization on the road to universal prohibition.

In the year 1830, only about four months after the foundation of the Church, the Prophet Joseph was shown that the saints were not to use any intoxicating liquid in the Sacrament. "New" wine, made by themselves, might be used, but not any of the vile preparations of the liquor trade. Three years later, the revelation known as the Word of Wisdom, which now has full scientific endorsement, was given, in which "strong drinks" are said not to be good for man, except, as medicine for outward application. These revelations were given at a time when it was generally considred "manly" to be drunk occasionally, just as smoking and chewing tobacco is still regarded as "manliness" by those who know no better. But the Elders of the Church began to preach the Word of Wisdom, and, after a while, their words were heard. Then temperance societies and, later, total abstinence societies, sprang up in all parts of the drink-cursed world. Very slowly the movement rolled on. But it was never stayed. Lately, the Prohibition Party, the Woman's Christian Temperance Union, the Good Templars, and, finally, the Anti-Saloon League arrayed themselves against the liquor traffic, with the result that one great country will now be redeemed from the evil, as far as this can be

done by legislative enactments. We can see in this, one great triumph of the gospel of Jesus Christ.

But the work is not done yet. Great Britain and her colonies must be won for prohibition. And the Anti-Saloon League is about to carry the campaign beyond the borders of the United States.

Last November, that organization held a conference at Columbus, Ohio, where that question was considered. Among the foreign delegates present were Canon S. A. Johnston, of Birmingham, a minister in the Church of England; Hon. William Bingham, a London judge who represented the United Kingdom Temperance Alliance; Professor Robert A. Monro, of Glasgow, representing the Scottish Permissive Bill Association; and Hon. Ben Spence, of the Dominion Temperance Alliance of Canada. The following resolution was passed on that occasion:

"*Resolved*, That the Executive Secretary of the Anti-Saloon League of America is hereby authorized to formulate and to carry into effect plans and methods for the efficient co-operation of the Anti-Saloon League with temperance and prohibition workers in the different countries of the world in the formation of such an International League. The committee is further authorized to render immediate assistance as it may deem proper in promoting work in other countries."

The delegate from Japan said a surprise was awaiting the world in the swift manner in which the Japanese empire would adopt prohibition. The delegate from China said that the people of that country had gotten rid of the curse of opium, but that the brewers of America and other lands were starting their establishments of death there, and that the world Anti-Saloon League could not be organized there too soon.

This is an indication of the rapid onward march of the prohibition movement. It is a movement that is bound to prevail, for the coming of the Lord is near at hand. The redemption of the earth from the dominion of Satan is approaching. That means that the chains he has forged around the limbs of his slaves will be broken, and the captives set free. God is behind this movement for the salvation of His children.

J. M. S.

A DESOLATING SCOURGE.

THE so-called Spanish influenza has been studied closely by competent medical authorities in both hemispheres.

Some time ago one thousand health commissioners and others interested in the physical well-being of their fellowmen met in Chicago for the purpose of discussing ways and means of combatting the epidemic. Perhaps the most remarkable feature of the debates of that gathering was the ignorance which all acknow-

ledged concerning the cause of it and the remedy. "The saddest part of my life," said Colonel V. C. Vaughan, of Ann Arbor, "was when I witnessed the hundreds of deaths of the soldiers in the army camps and did not know what to do. At that moment I decided never again to prate about the great achievements of medical science and to humbly admit our dense ignorance in this case."

One Doctor thought he could offer no better suggestion as to the way of preventing infection, than to "put each diseased person in a diver's suit and provide him with a pair of handcuffs."

There was general agreement that any person afflicted should go to bed and keep in bed for several weeks, if necessary, in order to avoid pneumonia, but other methods of treatment were not approved of. One eminent doctor said he felt like saying with Shakespeare, "throw physic to the dogs," as the most approved art of healing, at least in the cure of influenza. "The best thing," he added, "that the physician can do for the patient, is to leave him alone."

The value of masks was not agreed on: in fact, some of the delegates characterized that contrivance as "a snare and delusion, and as giving a false sense of security." One gentleman took a different view. He said the value of the mask as a protection against *fear* was admitted. He said, "It is our duty to keep the people from fear. Worry kills more people than the epidemic. For my part, let them wear a rabbit's foot on a watch chain if they want it, and if it will help them to get rid of the physiological action of fear."

Similar divergency of opinion developed in the discussion of the virtue of vaccination. Some of the delegates testified to its efficiency, while others held that, as they had to deal with an unknown disease germ, they could not fight an unknown germ by means of known germs. Statistics produced were declared unreliable by no less an authority than Dr. Frederick L. Hoffman, who remarked that statistics were never so much abused as by the doctors and health officers in the epidemic, and that most of the statistics were worthless.

Two announcements come from Sweden, which may be of interest to all.

One is made by Dr. H. Bergstrand, of Stockholm, who says he has demonstrated that the germ of the present epidemic is of the same species as that which was responsible for the scourge in 1889. If this is correct, the cause can no longer be said to be unknown.

Another is credited to Professor J. Forsman, of Lund. He says that he studied the disease at a hospital. In one ward it spread to every bed. In another, only one sick person had it, and the other inmates were not affected. The cause of this, Professor Forsman believes, was that the patients in the latter ward gave

their teeth and mouths a thorough cleaning with a mild solution (about one per cent.) of peroxide of hydrogen. The Professor is of the opinion that a similar treatment would be the best means of prevention of the spread of influenza everywhere.

These are interesting expressions of opinion, but when all is said, it would be well to remember that we are living in and witnessing the manifestations of "the great and terrible day of the Lord," and that the earth is being visited by war, famine, and pestilence, as predicted by the prophets of God. These things have come because of the deviation of the children of men from the paths o rectitude. The first remedy against these evils is, therefore, repentance. When the nations of the earth will turn to God, He will turn to them and shower His blessings upon them, in ever increasing abundance.

J. M. S.

"MORMONISM," A POSITIVE RELIGION.

BY ELDER CHARLES F. STEELE, IN THE *Liahona*.

"MORMONISM" is a positive religion. It boldly claims to have the everlasting gospel of Jesus Christ, as it has been restored to the earth for the last time. It takes a decisive stand, as the only earthly repository of divine authority, against the rest of the Christian world. Its world-message is a direct challenge to the theories of religion universally held to-day. It calls in question the authority of all sects and creeds. It stands out against the winds and waves of popular belief secure and confident in its consciousness of God's unfailing leadership.

"Mormonism's" sweeping claim that it is the only Church which Christ acknowledges as His own often incites warm resentment from non-adherents. "If its claims were less," observes Elder B. H. Roberts, "it would have no right to exist." There can be but *one* true Church of Jesus Christ upon the earth. That is certain. God is not the author of confusion, but His house is a house of order. Denominationalism is the opposite of Christian unity. Defenders of this doctrine would have us believe that division is a normal condition. But that is obviously untrue. Harmony is the normal condition, and harmony cannot be maintained in a house divided against itself. Such a house, the Master says, cannot stand.

Christ, during His short but vitally important earthly ministry, organized His Church. This visible, regularly constituted Church flourished for a time, but was eventually overcome by a power which held sway over "all kindreds, and tongues, and nations" (Rev. 13: 7). On the ashes of the Christian Church arose the mighty papal church, a power which brought about the state of fearful apostasy foretold by Isaiah (24: 1-5), in which the essential keys of

divine authority were entirely lost to the world. Isaiah even enumerates the three fundamental reasons for this gross departure from the way of the Lord, namely, transgression of the laws, changing of the ordinance, and the breaking of the everlasting covenant (v. 5).

In the sixteenth century the corruption became so flagrant in the fallen church and the tyranny of its priestcraft so intolerable, that a religious rupture occurred in the very ranks of its clergy.

While Latter-day Saints recognize the hand of God in the Reformation, they cannot for a moment countenance the many extreme and false views that were entertained and advocated by its leaders. This revolt against papacy gave men freedom of thought in religious matters, but this freedom was abused, for it led to private interpretations—a danger which Peter forewarns us against. "Knowing this first," says he, "that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spoke as they were moved by the Holy Ghost." Thus Protestantism became divided and sub-divided on matters of essential doctrine and practice. One man's word was held to be as authoritative as another's. They all claimed to have the Holy Ghost, but if Peter's words are true, they lacked this Divine Spirit which leads men into all truth. Had the Holy Ghost "moved" the Reformers the Protestant world would be "one" to-day.

Thus the world groped in spiritual darkness until the time arrived for the "restoration of all things" foretold by Peter (Acts 3: 19-21). When that time was fully ripe the silence of the spiritual night was broken, the clouds of error began to clear, the heavenly veil was parted, and the voice of the living God, after a silence of many centuries, again fell on the quickened ears of man. Joseph Smith was the instrument called, chosen and ordained to be the Lord's mouthpiece and to stand at the head of this, the Dispensation of the Fulness of Times, the dispensation in which, as the Apostle Paul predicted, Christ would "gather together in one all things" in Him, "both which are in heaven and which are on earth" (Eph. 1: 10).

True to its exalted commission the Church of Jesus Christ of Latter-day Saints has sounded its message of gospel restoration throughout the earth, its elders have penetrated practically every clime, crying repentance unto the people and inviting them to believe and to be baptized by immersion for remission of sins, and promising them the comforting gift of the Holy Ghost as a reward for obedience to God's laws. In these essential principles and in all others taught in the Bible, the elders of Israel, possessing the holy priesthood, have spoken with a certainty born of the testimony of Jesus which has burned in their bosoms.

Christ was a positive teacher. He spoke with authority, never evading the point. His Church to-day speaks authoritatively,

Possessing the truth, the Church is equipped to meet any and all opposition. There is no division in the Priesthood of the Church of Christ. The Elders preach the same identical doctrine, no matter how far separated they may be. The Church moves forward calmly and confidently, as a unit, to the accomplishment of its great work.

It is different with the numerous branches of the modern so-called Christian churches. Every attempt to consolidate its various discordant forces has been abortive. They are even divided on the holy ordinance of the Sacrament, for the Protestant world is far from being ready to surround a common board and to participate unitedly in the Lord's Supper. This is a fatal blow to the common claim of its various factions to divine authority.

Again, the modification of the different tenets of some of the Protestant sects—for example, predestination and eternal punishment—does not strengthen their position. Indeed, it rather weakens it. For a doctrine that was true four centuries ago is true to-day. The gospel never changes. To admit that a cardinal principle of the Christian faith is an error, challenges the truth of the remaining ones. Their stand is inconsistent. In fact, the repeated changing of Protestant creeds, to harmonize them with advancing world thought, is an admission that the foundations of these churches are at least not trustworthy, if not altogether false.

With no clear idea or general agreement as to the authority under which they hold commission, the sectarian clergy is powerless to compose the difference in their churches. The religious bewilderment of the laity is largely due to the failure of the clergy to satisfactorily vindicate its right to officiate in the gospel ordinances. Unable to trace their authority to the fountain of all authority—Christ and His apostles—confidence in their right to so officiate has been lost. This weakness led to general relaxation of the hold on such important doctrines as the character and attributes of God, the Fall, the Divine parentage of Christ, the Holy Trinity, the atonement, baptism, the resurrection, etc.

The failure as a world power of a divided Christian Church is discussed by the Rev. Chas. H. Brent, D. D. (*Living Church*, Milwaukee, June 1918). From his telling observations we take the following: "There is no lesson which the churches are learning in the war zone of greater importance than the *impotence* (italics by the present writer) of our divided Christianity. It is absurd to aim at a united mankind, or even a united Christian civilization, and to be content with a divided Church." Bishop Gore, the eminent bishop of Oxford, in his much heralded tour of America, has made similar admissions.

This is a day of re-fashioning world institutions. Even the Church, with its jealously-guarded traditions and its former security behind the cherished bulwarks of dogma, mystic reverence,

and antiqnity, has been placed beneath the search-light. The traditional sanctity of the cloth, with its atmosphere of austere isolation from the pnblic pnlse, has called forth some sharp criticism from leading writers on both sides of the Atlantic. In England this attack on the church and its institutions fonnd brilliant leadership in Mr. H. G. Wells, the novelist. The result of this agitation to date, is the increasing demand for a New Religion to snpplant the old, which in the test has failed.

FROM THE MISSION FIELD.

Priesthood Meeting.—President George F. Richards attended the regnlar monthly priesthood and lady missionaries' meeting of the Manchester conference, held Saturday afternoon, Febrnary 8th, 1919, and spoke to the large nnmber of officers and missionaries present.

Temperance Address.—On Febrnary 1st, 1919, the Halifax Concert Party, nnder the direction of Snnday-school Superintendent George Smith and his connselor, Annie Sharman, entertained the assembled people at Central Hall (Temperance Society), Halifax. Dnring the intermission, Conference President Joseph S. Nelson, on invitation, gave a lecture, in which he told what America had done for temperance, and how the Latter-day Saints, with their Word of Wisdom, accepted temperance as a commandment from the Lord.

M. I. A.—On Tnesday, February 4th, 1919, the North London Mntnal Improvement Association gave a testimonial in honor of Sister Lilaine Olver, who, for some time, has been a lady missionary, and a member of this branch for eight years. She was presented with a memento as a token of the kind regards of her friends. On Friday, February 7th, she was married to Brother M. D. Thomas of Salt Lake City, who has been a student at Oxford University for four years. The happy couple will leave for Zion in about two weeks' time.

District Conference.—On February 2nd, 1919, the Gillingham and Sittingbonrne branches met at the latter place in a district conference. President James Gunn McKay and Sisters Celia Barns and Mary M. Walker, lady missionaries, were in attendance. Three meetings were held. The first was given to the Snnday-schools, who rendered a pleasing program. The second was a priesthood meeting, and the brethren were given instnctions pertaining to the preaching of the gospel and the building np of their branches. The evening session was very well attended.

Baptisms.—On Satnrday, February 8th, 1919, at Deseret, London,

N., a baptismal service was held, and one candidate from North London branch was baptized by Brother Albert R. Olver, and confirmed immediately after by President James Gunn McKay.

On Saturday evening, February 8th, 1919, a baptismal service was held at Manchester, Manchester conference, at which two souls were added to the fold of Christ. Local Elder Walter Roberts officiating, and Elder Roberts and President Arthur D. Evans performing the confirmations. President B. W. T. Norman, of the Manchester branch, made an appropriate talk at the water's edge.

On Wednesday, February 5th, 1919, a baptismal services was held at Deseret, London, N., when one candidate was baptized and confirmed by President James Gunn McKay.

Socials.—On Saturday, February 1st, 1919, the Sparkbrook branch of the Birmingham conference held their Sunday-school social. In the afternoon the children were entertained, and given their prizes for good attendance and efficiency. In the evening the older members and friends enjoyed themselves very much.

The Watford Relief Society, London conference, gave a social and bazaar at the Alexandra Schoolhouse, on February 5, 1919. Many visitors were present, and the program and refreshments were very much enjoyed. The different stalls were well patronized.

Branch Conferences.—A branch conference was held at 3 Bridle Path, Watford, on Sunday, February 9th, 1919, for the Watford branch. Three meetings were held, a Sunday-school, Priesthood, and Sacrament meeting. Lunch was provided by members of the Relief Society. President James Gunn McKay, Sisters Eva Weeks and Daisy Ashley, and Brother W. H. Drollinger, of the Canadian army, were present and addressed the meetings.

On Thursday, January 30th, 1919, a general conference Priesthood meeting was held at Deseret, London, N. Representatives from seven branches were present. How to preach the gospel more effectually was discussed. It was thought possible to preach the gospel and build up the Church with the local brethren. It was agreed to endeavor to carry on the work that the traveling elders had been doing.

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